

- 291 Children wear no clothes at all until they are 6 or 8.
- 301 The hair is worn loose, long, and flowing by the women but is clipped above the ears by the men. Both sexes wear necklaces and wristbands of glass and porcelain beads, coins, seeds, and beetle wings. Only women wear earrings.
- 302 The traditional *Chibcha* custom of frequently painting body and face is found among the *Cayapa*. Red, yellow, and black are used, and the designs are very numerous. Barrett reproduces many of the motifs and insists that there is no special significance attached to any of them, nor is there any age, sex, or property correlation.

TRANSPORTATION

- 501 **Watercraft.**—A large part of every *Cayapa's* life is spent on the water fishing and traveling. Canoes are built with great skill and care. They can withstand not only fluvial but also maritime travel and are routinely sold in the "civilized" coast towns. They are dugouts, usually 10 to 12 yards long but sometimes much larger. Balsa-wood logs are sometimes used as outriggers.

MANUFACTURES

- 000 Details of *Cayapa* manufactures are contained in Barrett's work, which describes and illustrates finished products and minutely discusses the techniques of preparation.
- 322 **Woodworking.**—Woodworking includes house building, making dead-fall traps, and carving seats and children's dolls.
- 285 **Weaving and basketry.**—The women weave cotton cloth on a narrow native loom, and the men do the sewing. The men also weave the fishing nets and hammocks. Barrett's discussion of *Cayapa* basketry is outstanding. The *Cayapa* make many kinds of baskets, mats, and fans of bark and of various roots.
- 323 **Pottery.**—Pottery is crude and undecorated. It is used particularly for storage. Tradition claims that in their old Highland habitat the *Cayapa* made better pottery but that calabashes have since largely replaced ceramics.
- 324 **Stonework and metalwork.**—Stonework is limited to the metates used in grinding corn and plantains. Although in aboriginal times Lowland Ecuador was a famous area of metallurgy, there is no evidence that the contemporary *Cayapa* practiced it.
- 411 **Weapons.**—The weapon most widely used today is the muzzle-loading shotgun. The blowgun was important in the past, but today its use is restricted to boys, who shoot poison darts while playing at hunting. Hardwood lances are being given up, and the bow and arrow is said not to be mentioned in *Cayapa* tradition. The steel machete is ubiquitous.

most of these have been or will be discussed in other sections of this paper. Among these objects are hooks for suspending various commodities and for use as a fish-pole rack; spinning and weaving implements; mesh sticks used in the manufacture of cordage and netting; mauls for beating out bark cloth; the condensing board or "worm" employed in distilling, and stamps for body decoration and for canoe painting.

STONE IMPLEMENTS

The stone implements used by the Cayapa are confined almost entirely to the mealing stone and the muller. The former is usually a flat stone from eight inches to a foot in width, from a foot to two feet in length, and five or six inches in thickness. The upper side is slightly hollowed by means of pecking with an old ax or other heavy iron implement. Very few of these mealing stones are made at the present time; indeed few modern mealing stones are now in use. A similar type of stone was used by the former mound-building inhabitants of this region, and from these mounds and old village-sites the Cayapa now obtain practically all the mealing stones needed for their use. In pl. LXII, 2, is shown one of these stones of the typical, modern, Cayapa form, in which the depth of the hollowed upper surface is comparatively slight, but usually the mealing stones obtained from ancient sites are hollowed to a somewhat greater depth. The hollowed portion extends over almost the entire upper surface. Along the sides and generally at one end there is left a ridge to

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- 324 retain the foods which are crushed and pounded upon it.
415 Usually at the opposite end there is no such ridge, the opening serving especially in grinding green corn.

With this mealing stone, and also with the mealing block (pl. LXII, 1), is used a muller consisting usually of a cobblestone from five to seven inches in length, three to four inches in width, and two or three inches in thickness. Sometimes such a muller is shaped artificially. A typical muller is shown in place as it is used on the mealing stone in fig. 2.

- 252 The mealing stone and muller are used primarily for making what in Spanish is called bala, boiled green plantain mashed and pounded. From one to half a dozen green plantains are put on the mealing stone, then rolled lightly and mashed with the muller, after which they are pounded with considerable force with the muller held in the right hand while the left is used between strokes to return the fragments of plantain, which have been thrown off by the force of the blows, to the center of the mealing stone. From ten to fifteen strokes of the muller result in a mass of fine-grained but soggy plantain of a light-yellow color. This resembles in texture a piece of half-baked bread-dough and is much esteemed by the
[264] Cayapa and also by the negroes. The women and girls usually prepare the bala for the men and boys, and serve it on plates, or, in the more primitive fashion, upon the cooking leaves called ū'tya haki. After the men and boys have been served, the women and girls then make bala for themselves, which they eat directly from the mealing stone. After the meal, the muller is laid upon